of himself with its other impulses and powers of
self-restraint and self-direction, so that he acts simply
as the energy of the passion which preoccupies him,
becomes that energy for the time being. This is
as far as self-forgetfulness can go in the normal
active human psychology; for it must return soon to
the wider self-aware consciousness of which this self-
forgetfulness is only a temporary movement.
But in the larger universal consciousness there
must be a power of carrying this movement to its
absolute point, to the greatest extreme possible tor
any relative movement to reach, and this point is
reached, not in human unconsciousness which is not
abiding and always refers back to the awakened
conscious being that man normally and characteris-
tically is, but in the inconscience of material
Nature. This inconscience is no more real than
the ignorance of exclusive concentration in our
temporary being which limits the waking conscious-
ness of man; for as in us, so in the atom, the metal,
the plant, in every form of material Nature, in every
energy of material Nature, there is, we know, a
secret soul, a secret will, a secret intelligence at
work, other than the mute self-oblivious

form, the
Conscient—conscient even in
unconscious things—
of the Upanishad, without whose
presence and
informing conscious-force or Tapas no
work of
Nature could be done. What is
inconscient there
is the Prakriti, the formal, the motional
action of
the energy absorbed in the working,
identified with
it, to such an extent as to be bound in a
sort of